

**Literature Review on Islamic Religious Education (PAI)
Instructional Design Models Based on the Merdeka Curriculum**

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Abstract

The Merdeka Curriculum brings changes to the learning process of Islamic Religious Education (PAI) by emphasizing flexibility, student-centered learning, and character development through the integration of the Pancasila Student Profile values. The instructional design of PAI focuses not only on delivering subject matter but also on developing students' understanding, religious attitudes, and skills comprehensively. This study aims to analyze the instructional design model of PAI based on the Merdeka Curriculum. The research uses a library research method with a descriptive-analytical approach by reviewing relevant scientific sources. The findings show that PAI instructional design emphasizes flexibility in selecting learning strategies, methods, and media according to students' needs. Learning is implemented through differentiated and project-based approaches that encourage active student participation. Assessment is conducted through authentic assessment covering cognitive, affective, and psychomotor aspects to describe students' knowledge, attitudes, and skills development comprehensively.

Keyword: Instructional Design Model, Islamic Religious Education, Merdeka Curriculum, Pancasila Student Profile.

Abstrak

Kurikulum Merdeka membawa perubahan dalam pembelajaran Pendidikan Agama Islam (PAI) dengan menekankan fleksibilitas, pembelajaran yang berpusat pada peserta didik, serta penguatan karakter melalui integrasi nilai-nilai Profil Pelajar Pancasila. Desain pembelajaran PAI tidak hanya berfokus pada penyampaian materi, tetapi juga pada pengembangan pemahaman, sikap religius, dan keterampilan peserta didik secara menyeluruh. Penelitian ini bertujuan untuk menganalisis model desain pembelajaran PAI berbasis Kurikulum Merdeka. Penelitian menggunakan metode library research dengan pendekatan deskriptif-analitis melalui kajian berbagai sumber ilmiah. Hasil kajian menunjukkan bahwa desain pembelajaran PAI menekankan fleksibilitas dalam pemilihan strategi, metode, dan media pembelajaran yang disesuaikan dengan kebutuhan peserta didik. Pembelajaran dilaksanakan melalui pendekatan berdiferensiasi dan berbasis proyek

yang mendorong keterlibatan aktif siswa. Penilaian pembelajaran menggunakan asesmen autentik yang mencakup aspek kognitif, afektif, dan psikomotorik sehingga mampu menggambarkan perkembangan pengetahuan, sikap, dan keterampilan peserta didik secara menyeluruh.

Kata Kunci: Model desain pembelajaran, Pendidikan Agama Islam, Kurikulum Merdeka, Profil Pelajar Pancasila.

A. Introduction

Islamic Religious Education (PAI) is a conscious and planned effort to guide and foster students to understand, internalize, and practice Islamic teachings as a guide to life. PAI not only functions to transfer religious knowledge, but also to shape students' character, morals, and religious attitudes in their daily lives. In the current educational context, the implementation of PAI refers to the Independent Curriculum, which emerged as a response to various learning challenges, particularly after the Covid-19 pandemic, which shifted learning patterns from face-to-face to online and created various obstacles. The Independent Curriculum provides freedom to learn according to students' interests and needs, as well as flexibility for teachers to develop innovative learning tools and models. Therefore, the development of adaptive, contextual, and student-centered PAI learning methods and designs is crucial to realizing effective and relevant learning in the 21st century (M and Panggabean, 2024).

Indonesia currently implements the Independent Curriculum, which emphasizes flexible, student-centered learning and provides teachers with flexibility in developing learning strategies. However, various challenges remain in Islamic Religious Education (PAI) teaching practices, such as low student motivation and participation, limited ability to practice religious practices, and suboptimal learning outcomes. This situation indicates that curriculum flexibility has not been optimally utilized, necessitating the development of more meaningful Islamic Religious Education (PAI) learning designs oriented toward character building (Mustofa, 2023).

Based on this description, it is clear that although the Independent Curriculum has provided room for flexibility and innovation in Islamic Religious Education (PAI) learning, the reality on the ground shows that its implementation is not yet fully optimal. The persistence of various challenges in student motivation, participation, and learning outcomes indicates the need for strengthening aspects of learning design that are more systematic and contextual. Therefore, an in-depth study of the Islamic Religious Education (PAI) learning design model based on the Independent Curriculum is highly urgent to conduct, in order to provide a conceptual foundation and practical recommendations for teachers in designing effective, meaningful learning that can strengthen students' character and competencies comprehensively.

The discussion indicators in this article include: (1) the principles of the Independent Curriculum in Islamic Religious Education (PAI) learning, (2) student-centered Islamic Religious Education (PAI) learning, (3) integration of the Pancasila Student Profile, (4) flexibility of Islamic Religious Education (PAI) learning, and (5) assessment of Islamic Religious Education (PAI) learning. These five indicators are examined to see how Islamic Religious Education (PAI) learning design can be developed adaptively, meaningfully, and in line with the objectives of the Independent Curriculum. Through this discussion, the article is expected to serve as a reference in

designing Islamic Religious Education (PAI) learning that is not only oriented towards academic achievement, but also strengthening the character of students.

B. Theoretical Basis

Islamic Religious Education (IRE)

Islamic Religious Education (PAI) plays a strategic role in shaping the character and personality of students through a planned learning process oriented toward Islamic values. PAI serves not only as a means of transferring religious knowledge but also as an effort to foster moral, spiritual, and noble character in everyday life. Therefore, PAI learning needs to be designed holistically to develop cognitive, affective, and psychomotor aspects in a balanced manner, so that students not only understand Islamic teachings theoretically but also are able to internalize and practice them in real-life attitudes and behaviors (Jatmiko et al., 2025).

Independent Curriculum

The Independent Curriculum emphasizes flexible, student-centered learning, and is oriented toward character building through the Pancasila Student Profile, which embodies the goals of national education. This profile depicts students as lifelong learners who believe in and fear God Almighty, possess noble character, are globally diverse, critical thinkers, and are collaborative, creative, and independent. Through a holistic, contextual, and exploratory approach, including a project to strengthen the Pancasila Student Profile, the Independent Curriculum provides teachers with the freedom to adapt learning methods and strategies to make them more meaningful and optimally develop students' competencies and character (Gumilar and Permatasari, 2023).

Learning Design

Learning design is a systematic planning process to design, develop, implement, and evaluate learning activities so that predetermined objectives can be achieved effectively and efficiently. In this context, learning design is not only understood as the preparation of a teaching plan, but also as the organization of all learning components in an integrated manner, starting from the formulation of learning objectives (including instructional objectives), the selection and development of materials, the determination of appropriate methods and strategies, the use of supporting media, to planning assessments to measure learning outcomes. With this systematic planning, the learning process is expected to take place in a directed, structured manner, and be able to optimize the achievement of student competencies (Hayati and Fitri, 2025).

Islamic Education Learning Design Model Based on the Independent Curriculum

The Islamic Religious Education Learning Design Model Based on the Independent Curriculum is a learning framework that places students at the center of the learning process with the goal of developing religious individuals with noble character and aligned with the Pancasila Student Profile. This model is designed flexibly and contextually through the application of innovative approaches, project-based learning, and the use of technology to integrate Islamic values into everyday life. In addition to being oriented towards character building, this design model also emphasizes the development of student competencies through collaboration, the use of diverse learning resources, and the application of authentic assessments that

encompass aspects of knowledge, attitudes, and skills comprehensively (Sufia & Harahap, 2025).

C. Method

This research uses a qualitative approach with the type of library research (library research) The approach used is descriptive-analytical, namely reviewing various literature to gain a conceptual understanding of the Islamic Religious Education (PAI) learning design model based on the Independent Curriculum (Zed, 2014). This study aims to analyze the concepts and principles of PAI learning that are in line with the Independent Curriculum policy.

The focus of the research study includes: (1) a general overview of the Islamic Education learning design model based on the Independent Curriculum, (2) the principles of the Independent Curriculum in Islamic Education learning, (3) student-centered Islamic Education learning, (4) integration of the Pancasila Student Profile in Islamic Education learning, (5) flexibility of Islamic Education learning, and (6) assessment of Islamic Education learning. Data sources were obtained from books, scientific journals, and research articles relevant to the study topic.

Data collection techniques were conducted through documentation studies by reviewing and classifying various literature related to the Islamic Religious Education (PAI) learning design model based on the Independent Curriculum. Data analysis was conducted through the stages of data reduction, data presentation, and descriptive conclusion drawing, resulting in a conceptual synthesis of the Islamic Religious Education (PAI) learning design model based on the Independent Curriculum (Sugiyono, 2019).

D. Results and Discussion

Research result

1. Overview of the Curriculum-Based Islamic Education Learning Design Model Independence

Research results show that the implementation of the Independent Curriculum in Islamic Religious Education (PAI) emphasizes flexibility and a student-centered approach. Learning design is no longer oriented toward linear material delivery, but rather is structured based on Learning Outcomes (CP), allowing teachers to develop strategies tailored to student needs and characteristics. This flexibility is demonstrated through the implementation of differentiated and project-based learning, which encourage active student involvement and develop cognitive, affective, and psychomotor aspects in a balanced manner. PAI learning is also integrated with character building through the Pancasila Student Profile dimension, thus orienting it not only toward mastery of material but also toward the formation of students' religious identities.

2. Principles of Independent Curriculum in Islamic Religious Education Learning

Research results show that the Independent Curriculum provides teachers with flexibility in developing materials, methods, and assessments tailored to student needs. The application of differentiated learning enables the learning process to adapt to student readiness, interests, and characteristics, making learning more meaningful. Its implementation also emphasizes character building through

the integration of religious values, responsibility, honesty, tolerance, and social awareness into various learning activities oriented toward the Pancasila Student Profile..

3. Student-Centered Islamic Education Learning

The research results show that Islamic Religious Education (PAI) learning in the Independent Curriculum is shifting towards a collaborative approach. student-centered learning, where the teacher acts as a facilitator who guides students in actively building understanding. It is implemented through a model Project Based Learning, Problem Based Learning, And inquiry learning which encourages students to engage in projects, contextual problem-solving, and the process of seeking and reflecting on knowledge. This approach makes Islamic Religious Education (PAI) learning focus not only on mastering the material but also on developing critical thinking, collaboration, and applied understanding.

4. Integration of Pancasila Student Profiles in Islamic Religious Education Learning

The research results show that the integration of the Pancasila Student Profile into Islamic Religious Education (PAI) learning aligns with the goals of national education and Islamic education, namely developing students who are faithful, pious, and have noble character. The implementation of this concept encourages the development of character and competency in students through spiritual and moral dimensions, as well as critical and creative thinking skills. Thus, PAI learning is oriented not only toward normative understanding but also toward the development of students' mental and intellectual potential as a whole.

5. Flexibility of Islamic Education Learning

Research results show that flexibility in Islamic Religious Education (PAI) teaching allows teachers to adapt methods, strategies, and materials to meet the needs and characteristics of their students. This makes the learning process more adaptive and contextual, enabling students to actively engage and understand Islamic values more meaningfully in their daily lives.

6. Islamic Religious Education Learning Assessment

The study results show that authentic assessment in Islamic Religious Education (PAI) learning within the Independent Curriculum assesses students' competencies comprehensively, encompassing cognitive, affective, and psychomotor aspects. Assessment is conducted through various techniques, such as reflective journals, religious practices, performance assessments, projects, and portfolios, integrated with Learning Outcomes (CP). This approach allows evaluation to assess not only mastery of the material but also character development and the application of Islamic values in daily life.

Discussion

1. Overview of the Curriculum-Based Islamic Education Learning Design Model Independence

The Islamic Religious Education (PAI) learning design model based on the Independent Curriculum emphasizes active, contextual, and student-centered learning. In its implementation, teachers act as facilitators, guiding the learning

process using innovative approaches, such as strategies. Contextual Teaching and Learning (CTL), namely linking learning material to students' daily lives to make it more meaningful and easier to understand. This approach aligns with Elaine B. Johnson's opinion that contextual learning helps students find meaning in the material they learn by connecting it to real-life experiences and situations in their lives (Johnson, 2002).

In its implementation, the Islamic Religious Education (PAI) learning design based on the Independent Curriculum (Kurikulum Merdeka) is carried out through several stages: planning, implementation, and evaluation. In the planning stage, teachers develop the Educational Unit Operational Curriculum (KOSP), design the Learning Objectives Flow (ATP), and prepare teaching modules tailored to student characteristics. The implementation stage emphasizes interactive learning activities, such as group discussions, worship simulations, presentations, and project-based activities that enable students to develop critical thinking skills, collaboration, and religious attitudes. Meanwhile, the evaluation stage is carried out through formative and summative assessments to measure student competency achievement, including knowledge, attitudes, and skills. With this systematic and contextual learning design, Islamic Religious Education (PAI) learning is expected to foster a deeper religious understanding and develop students' religious character in their daily lives (Wijaya et al., 2024).

Based on the description above, the learning design model Islamic Religious Education (IRE) based on the Independent Curriculum emphasizes active, contextual, and student-centered learning with teachers acting as facilitators who direct the learning process through innovative approaches such as Contextual Teaching and Learning (CTL) as stated by Elaine B. Johnson. The implementation of this learning design is carried out systematically through the planning, implementation, and evaluation stages, starting from the preparation of KOSP, ATP, to teaching modules that are tailored to student characteristics, then implemented through interactive learning activities such as discussions, worship simulations, presentations, and learning projects, and ending with formative and summative assessments to assess aspects of knowledge, attitudes, and skills. With this structured and contextual approach, PAI learning not only improves students' religious understanding but also fosters religious character as well as critical and collaborative thinking skills in everyday life.

2. Principles of Independent Curriculum in Islamic Religious Education Learning

The principles of the Independent Curriculum in Islamic Religious Education (PAI) emphasize student-centered, flexible, and contextual learning. The application of these principles demonstrates that PAI learning not only emphasizes theoretical delivery of material but also guides students to understand and internalize Islamic values in everyday life. Differentiated and project-based learning approaches are one way to implement these principles, as they adapt the learning process to students' readiness, interests, and learning needs. This approach allows for a more meaningful learning process while encouraging character development aligned with Islamic values and the Pancasila Student Profile. This aligns with Tomlinson's opinion that differentiated learning is a strategy that allows

teachers to adapt the learning process to students' needs, interests, and readiness, thereby making learning more effective and meaningful (Tomlinson, 2014).

The implementation of the Independent Curriculum principles also provides teachers with the opportunity to develop more creative and innovative learning strategies. Teachers serve not only as transmitters of material but also as facilitators, guiding students to a deeper understanding of Islamic teachings through real-life learning experiences. Contextual and life-relevant learning can strengthen religious understanding while shaping attitudes and behaviors that reflect Islamic values. This perspective aligns with the thinking of Ki Hajar Dewantara, who emphasized that education should be student-centered and develop their holistic potential through meaningful learning experiences (Dewantara, 2013).

The implementation of the Independent Curriculum principles in Islamic Religious Education (PAI) learning still faces several challenges, particularly related to teacher readiness to implement innovative learning strategies and limited supporting resources. These conditions demonstrate the need for ongoing efforts in the form of teacher training and competency development, the development of contextual learning tools, and educational policy support that integrates Islamic values into the learning process. This support is expected to optimize the implementation of the Independent Curriculum in Islamic Religious Education (PAI) learning, thereby producing students who are faithful, have noble morals, and possess strong character (Amin et al., 2025).

Based on the description above, the principles of the Independent Curriculum in Islamic Religious Education (PAI) emphasize student-centered, flexible, and contextual learning, thereby making the learning process more meaningful. Through a differentiated and project-based learning approach, students not only understand Islamic teachings theoretically but also internalize Islamic values in their daily lives. The role of teachers in the Independent Curriculum also develops into facilitators who encourage active and life-relevant learning experiences for students. However, its implementation still faces several challenges, such as teacher readiness and limited supporting resources. Therefore, ongoing training, the development of contextual learning tools, and educational policy support are needed to ensure optimal implementation of the Independent Curriculum in PAI learning and develop students with faith, noble character, and strong character.

3. Student-Centered Islamic Education Learning

Student Centered Learning (SCL) is a learning model that places students at the center of the learning process, while the teacher acts as a facilitator and guide. This approach encourages students to actively seek, understand, and develop knowledge through their learning experiences. This concept stems from constructivism theory, which states that knowledge is constructed by students themselves through interactions with their environment and learning experiences. This view aligns with Jean Piaget's opinion that knowledge is formed through the process of individual interaction with the environment and the learning experiences experienced by students (Piaget, 1970). John Dewey also emphasized that effective learning is learning that provides opportunities for students to be

actively involved in learning experiences so that they are able to build a deeper understanding of the material being studied (Dewey, 1938).

Islamic Religious Education (PAI) learning that applies the approach Student Centered Learning emphasizes that students should not only memorize religious material but also understand, internalize, and apply Islamic values in their daily lives. This view aligns with Abuddin Nata's opinion that Islamic religious education aims not only to transfer religious knowledge but also to shape attitudes and behaviors consistent with Islamic values (Nata, 2016). This approach aims to increase student engagement in learning, foster religious attitudes, train independent learning, and develop critical thinking skills in understanding Islamic teachings.

The changing roles of teachers and students are a key characteristic of student-centered learning. Teachers are no longer the sole source of knowledge, but instead act as facilitators, discussion guides, learning resource providers, and motivators who encourage students to be active. This view aligns with Lev Vygotsky's theory, which explains that teachers play a crucial role in providing guidance or scaffolding to students so they can achieve a higher level of understanding (Vygotsky, 1978). Students act as information seekers, active participants in discussions, and independent learners who develop knowledge through various learning activities. Wina Sanjaya explains that student-centered learning requires students to actively seek, process, and construct knowledge independently through various learning activities (Sanjaya, 2006).

Implementation Student Centered Learning Islamic Religious Education (PAI) learning can be conducted through various activities such as group discussions, case studies, presentations, and analysis of exemplary stories of the prophets. The learning process generally includes an opening, core activities, and closing stages. The initial stage aims to prepare students through apperception and learning motivation. Robert Gagné explains that the initial stage of learning plays a crucial role in attracting attention and preparing students' readiness to learn (Gagné, 1985). The core stage includes discussion activities, material exploration, and presentations of student learning outcomes. Jerome Bruner stated that learning will be more meaningful if students are given the opportunity to discover knowledge for themselves through exploration and discussion (Bruner, 1966). The final stage is a learning evaluation that assesses students' understanding and development of attitudes and skills. Benjamin Bloom explains that learning assessment should encompass three main aspects: cognitive, affective, and psychomotor (Bloom, 1956).

Based on the description above, Islamic Religious Education (PAI) learning is centered on students through a student-centered approach. Student Centered Learning emphasizes active student involvement in the learning process and the teacher's role as a learning facilitator. Learning activities involving discussion, exploration, and hands-on experience help students understand Islamic teachings more deeply and encourage them to practice Islamic values in their daily lives. This approach makes Islamic Religious Education (PAI) learning more meaningful and effective in shaping students' religious character.

4. Integration of Pancasila Student Profiles in Islamic Religious Education Learning

The Pancasila Student Profile is an educational concept aimed at developing students with character aligned with Pancasila values. This concept is one of the focuses in the implementation of the Independent Curriculum, which emphasizes holistic student development, not only in academic aspects but also in character building. The Pancasila Student Profile encompasses six main dimensions: faith and devotion to God Almighty and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity (Ningsih et al., 2025).

Research results show that the integration of the Pancasila Student Profile into Islamic Religious Education (PAI) learning is achieved through the reinforcement of religious values such as honesty, responsibility, tolerance, and social awareness in various learning activities. These values are integrated into the learning process so that students not only understand Islamic teachings cognitively but also are able to internalize and practice them in their daily lives (Azis, 2024).

The integration of these values can be achieved through learning activities that emphasize the development of religious attitudes, group cooperation, and social activities that actively involve students. This process helps students develop a spirit of mutual cooperation, independence, and critical thinking skills in solving problems faced in everyday life. This theory aligns with Thomas Lickona's view that character education needs to be carried out through the development of moral knowledge, moral feelings, and moral actions so that character values can be embedded in students (Lickona, 2012).

The integration of the Pancasila Student Profile into Islamic Religious Education (PAI) learning is also in line with the principles of the Independent Curriculum, which provides teachers with flexibility in designing learning according to student needs. Contextual and student-centered learning allows character values to be instilled more effectively through meaningful learning experiences. This theory aligns with the constructivist concept proposed by Jean Piaget, who states that knowledge becomes more meaningful when students construct their understanding through direct learning experiences (Piaget, 1972).

The integration of the Pancasila Student Profile in Islamic Religious Education learning shows that religious education not only functions as a means of strengthening religious values, but also as a medium for character formation of students so that they have a balance between intellectual, spiritual, and social intelligence in community life.

Based on the above description, the integration of the Pancasila Student Profile into Islamic Religious Education (PAI) learning demonstrates that learning focuses not only on mastering religious material but also on developing students' character. The instillation of religious values, mutual cooperation, independence, and critical thinking skills can be achieved through various contextual and student-centered learning activities. Through this integration, PAI learning is expected to shape students who not only possess a sound understanding of religion but are also able to practice Islamic values in their daily lives and reflect character traits aligned with the Pancasila Student Profile.

5. Flexibility of Islamic Education Learning

Flexibility in Islamic Religious Education (PAI) learning is reflected in teachers' ability to develop varied learning strategies and adapt them to students'

needs. Learning is no longer centered on one-way delivery of material, but is designed through an approach that encourages active student participation. The use of methods such as group discussions, simulations, or role-playing allows students to be directly involved in the learning process, enabling them to understand Islamic concepts in a more contextual and applicable way to everyday life. This finding aligns with Aniah's opinion, which states that the application of an active learning approach in Islamic Religious Education can increase student participation and help them understand Islamic values through more meaningful discussions and interactions (Aniah, 2022).

The flexibility of Islamic Religious Education (PAI) learning can also be realized through the use of technology to support the learning process. The use of online platforms, mobile applications, and multimedia media provides students with opportunities to access learning materials in a broader and more engaging way. Technology allows for more varied delivery of material through learning videos, animations, and interactive quizzes, which can increase student engagement in learning activities. This aligns with the opinion of Istiqomah, Rusyd, and Grogot, who stated that the use of technology in Islamic religious education can increase learning effectiveness and make material delivery more engaging and easier for students to understand (Istiqomah et al., 2023).

The use of technology in Islamic Religious Education (PAI) learning also provides flexibility in terms of time and access to learning materials. Students can review previously presented material through recorded lessons or online learning resources, thereby deepening their understanding of Islamic concepts. This easy access to various learning resources also encourages students to explore knowledge independently. This demonstrates that flexible learning not only supports student engagement in the learning process but also helps create PAI learning that is more inclusive, adaptive, and relevant to technological developments and student needs in the digital age.

Based on the description above, flexibility in Islamic Religious Education (PAI) learning demonstrates the importance of teachers' ability to adapt strategies, methods, and learning media to students' needs. The application of active learning methods and the use of technology make the learning process more varied and adaptive, and encourage active student engagement. Through flexible learning, students not only understand Islamic teachings theoretically but also internalize Islamic values in their daily lives, making PAI learning more meaningful and relevant to current developments.

6. Islamic Religious Education Learning Assessment

Authentic assessment in Islamic Religious Education (PAI) learning within the Independent Curriculum assesses students' overall competencies, encompassing cognitive, affective, and psychomotor aspects. Assessment is conducted through various techniques such as reflective journals, religious practices, performance assessments, projects, and portfolios, integrated with Learning Outcomes (CP). This approach allows evaluation to assess not only material mastery but also character development and the application of Islamic values in daily life. This view aligns with Kunandar's opinion, which states that authentic assessment is an assessment process that comprehensively assesses

students' abilities through tasks that reflect real-life situations, thereby fully depicting aspects of knowledge, attitudes, and skills (Kunandar, 2014).

This opinion is also in line with the view of Zainal Arifin who explains that authentic assessment emphasizes measuring students' abilities through various forms of assessment such as projects, performance, portfolios, and observations so that teachers can obtain a more comprehensive picture of students' learning development (Arifin, 2017).

Based on the description above, the assessment of Islamic Religious Education (PAI) learning in the Independent Curriculum emphasizes the application of authentic assessments that assess students' competencies comprehensively, encompassing cognitive, affective, and psychomotor aspects. Through various assessment techniques such as projects, performance, portfolios, and religious practices, teachers can obtain a more comprehensive picture of students' learning progress, allowing learning evaluations to assess not only mastery of the material but also character development and the application of Islamic values in daily life.

Conclusion

Based on the discussion that has been outlined, it can be concluded that the Islamic Religious Education (PAI) learning design model based on the Independent Curriculum emphasizes flexible, contextual, and student-centered learning. This learning design provides space for teachers to develop varied learning strategies according to the needs, interests, and characteristics of students so that the learning process becomes more active and meaningful. The application of the Independent Curriculum principles in PAI learning is reflected in several main aspects, namely: (1) a general overview of the PAI learning design that emphasizes flexibility and the integration of character values; (2) the application of the Independent Curriculum principles that encourage differentiated and project-based learning; (3) student-centered learning through a collaborative approach. student-centered learning which positions the teacher as a facilitator; (4) integration of the values of the Pancasila Student Profile that strengthen the formation of religious character, responsibility, and social concern; (5) flexibility of learning that allows the use of various learning methods, strategies, and technologies; and (6) the application of authentic assessment that assesses students' competencies comprehensively, including cognitive, affective, and psychomotor aspects. Through this approach, Islamic Religious Education learning is not only oriented towards mastery of religious material, but also towards character formation, development of critical thinking skills, and internalization of Islamic values in everyday life.

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